1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

she must buy it, paying in any commodity that happens to be available. But when a big feast, such as the *watawutf*, is held, each must contribute to the common stock for the entertainment of the vast crowds of visitors who will arrive for the occasion.

Portions of land are allotted by the *tsunaun* to any one who wishes to plant coco-nut palms.[1] These trees are then his personal property, and no one would take nuts from them without his consent, except such near relatives as children, or brothers and sisters, both blood and classificatory. However thirsty a man may be while on a journey, he would not think of climbing a coco-nut palm to shake down nuts, unless he came to a grove to whose owner he stood in such relationship.

Ownership is also recognized in certain trees, such as those used for making dug-out canoes, or those valued for their fruit, such as the canarium almond. It may be established by planting the tree, or inherited from a relative who planted. These trees will be on land which, though vested in the *tsunaun*, and said to 'belong to' him, is used by the whole group, as explained in a previous paragraph, so that the ownership of trees is differentiated from the ownership of the land they stand on. To a great extent it is true here, as is described by Thurnwald at Buin (1912, p. 34), that property is connected chiefly with the results of work.

Pigs.

Pigs rank as property next in importance to strings of *imun* and above *beroan*. They are entirely personal possessions, and may be owned by anybody, man, woman, or child. A man with no pigs is regarded as poor, but there is nothing to prevent him from gaining prestige in the village by other means. Sobak, one of the prominent rain-makers of Kurtatchi, had no pigs, and though this was sometimes the subject of rather jeering comment, it did not prevent him from receiving a certain amount of deference in view of his skill at rain-making. But a man without pigs is debarred from certain privileges. For example, only a man who can produce ten pigs may build a *tobar* (boys' house), and those wishing to make use of this *tobar* pay a pig to the owner, except the boys wearing the *upi*, who are exempt.

Each person knows his own pigs individually, treats them as

[1] The Government has now instituted a rule that every man must plant ten coco-nut palms for each of his children at birth.